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T.L.S.

THE TIMES LITERARY SUPPLEMENT

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POETRY NOW

Louis Simpson, Craig Raine,
Ted Hughes, Robert
Conquest, John Fuller,
'A Faust Book'

Socialism and Centralism,
by David Marquand

Royal reminiscences,
by Alastair Forbes

France's road to war,
by Douglas Johnson

Calais; Buster Keaton;
R.W. Seton-Watson

CATCHING UP

Philosophy, Africa,
International Relations



"Alice walking in the garden at B. Palace": Queen Victoria's drawing of her third child and second daughter (born 1843), and nurse, clearly owes its manner partly to her concurrent interest in etching. From Queen Victoria's Sketchbook, by Marina Warner (see pages 7 and 8 of this issue of the TLS).

Dennis Duncanson
on Cambodia

Commentary:
'The Wild Duck',
Literary

[illegible]

commentary

Laming The Wild Duck

By Michael Meyer

The Wild Duck has been long overdue for a London revival, for it had its last adequate staging here in 1943, when Michael Bonham directed it with Anna Walbrook as Hedvig and Max Zetterling as Hjalmar and Max Zetterling as Hjalmar. It was good to hear that the National Theatre were to present it, with what sounded like a strong company. Alas for such hopes. This evening, as the kind of these production, I remember from forty years ago, one-paced, one-toned, short on poetry and humour, erratically and sometimes wrongly translated, pervasively miscast and miscast in several vital roles.

The Olivier Theatre itself does not help. It has by now become apparent that this intimate auditorium is only really appropriate for quasi-operatic productions such as *Amadeus*. It is peculiarly unsuited to plays such as Ibsen's, where one needs to feel both eavesdropper and voyeur. Its huge curtained stage greets us with two panelled rooms to suggest the rich Werle house, surrounded by a big glass square containing what looks like an elm, presumably symbolizing photography and the forest of illusion, though you would have to search hard to find an elm in Norway. A chandelier descends, uniformed maids enter, the background of opulence is empty conveyed. But the remaining four acts take place in Hjalmar's studio, "evidently an attic" according to Ibsen's stage directions, but the future is changed, but the large panelled front room remains, suggesting nothing so much as some vast Oxbridge common-room.

Gregers Werle, the misguided dogooder who wrecks the happiness of the ostrich-like but contented Ekdals, is played by Michael Bryant. There are two other actors in England than Mr Bryant, but passion does not really lie within his range, and passion is as essential to the character of Gregers as it is to that other misguided, Brian actor, Brian, in which Mr Bryant was equally miscast. Unless they are acted with the kind of passion which Patrick McGeehan

and more recently Brina Cox (in Nottingham) brought to Brand and Grøgers, both men are bores. To present Gregers as a friendly but troubled vicar who has dropped in from the past is to miss the scenes between him and Hjalmar amount to a desperately little; and his scenes with Hedvig do not come to much either.

Even more incomprehensible is the choice of Yvonne Bryceland as Gina. Gina is the mother of a fourteen-year-old child "just that much older" (says Ibsen) than Hjalmar; in other words, a juicy peasant girl in her middle or late thirties. Miss Bryceland's talent is no more in question than Mr Bryant's, but her Gina looks fifteen years not twenty years older than Stephen Moore's Hjalmar. In *The Wild Duck*, as in so many of Ibsen's plays, we need to feel that a tightly knit family is threatened.

There was no such feeling about these three Ekdals: no suggestion of a credible and happy marriage, nor much closeness between Hedvig and either parent. Stephen Moore and Eva Griffiths, one felt, might in other circumstances have been rather good. But Mr Moore, until the last five minutes, was like nearly everyone in the production, little varied in pace and tone; so was Miss Griffiths, who was not helped by the absence of spectacles. Of course Hedvig's parents do not want her to suspect that she is going blind, but this Hedvig, except when peering through a telescope, never suggested imminent blindness at all. In her scenes with Gregers we need to be constantly aware that a blind zealot is talking to an almost blind child; instead of which, as with the Hjalmar-Gregers dialogues, the effect was of two unalike humanitarians in general agreement.

Basel Henson made sadly little of Hedvig. No one new to the play would have guessed that this is one of Ibsen's greatest minor characters. The tiny but wonderful part of Milvick, the blind priest, went for nothing, as did the two other actors in England than Mr Bryant, but passion does not really lie within his range, and passion is as essential to the character of Gregers as it is to that other misguided, Brian actor, Brian, in which Mr Bryant was equally miscast. Unless they are acted with the kind of passion which Patrick McGeehan

worked. Ralph Richardson was the best Old Ekdal I have ever seen, discovering all the humour and pathos in the part; and Mark Dignam made the most of Werle's two dialogues with his son.

Christopher Hampton, according to an interview in *The Times*, produced his version by looking at the original with a literal translation in front of him and a Norwegian speaker at his side. I know from experience that this is no way to translate Ibsen, so my choice of the method I first used myself. My Norwegian speaker, though completely bilingual, missed nuance after nuance in the text; and when, later, having learnt the language, I came to translate all the major plays, I had to rewrite this first effort (Little Epiphany) almost line for line. Among the lesser-known supernatural phenomena of our time is the Curse of Ibsen. As seemingly inevitable as the Curse of Gnome, it falls on any original playwright who turns his back on his native "version" of one of the Master's plays. Half a dozen have made the effort in the past forty years, and none ever wrote a worthwhile play of his own again. Charity forbids me from naming them, but I pray that Mr Hampton, whom we can ill afford to lose, will prove the exception. (I was alarmed to hear that Miss Pam Gems has attempted a version of *A Doll's House*.)

The past half-year has seen two outstanding Ibsen productions: Michael Elliott's *The Lady from the Sea* at the Round House and Michael Menchery's *Little Eyolf*, that rare and delectable play, at the Leicester Haymarket. Both gave us Ibsen as he really is—the poetry, the insight, the humour, the relationships and, above all, the passion. People have not fully appreciated Ibsen once said, "the passionate writer needs to be acted with passion and not otherwise." Of course *The Wild Duck* is one of those plays like *Hamlet* and *A Doll's House* which, even badly done, make a fair evening if you have seen the play before. But it is difficult to imagine less being made of it, and of the dozen productions that I have seen this was the most disappointing. I do not know why the National Theatre, which does many plays so well (*Anadeus*, *Death of a Salesman*, *Lark Rise*) should fail so regularly with the classics.



Linocut for a theatre programme by Stanislaw Gliwa, artist and private printer. It is reproduced from the Spring 1979 number of the quarterly, *The Private Library*, where it illustrates an account of the life and work of Gliwa, a Pole who settled in England after being a prisoner of the Russians in the Second World War. An accompanying checklist of his publications has thirty-eight entries: most are works in Polish, but others are in English, French, Dutch and Hungarian.

Fifty years on...

The TLS of January 2, 1930, reviewed the Second Series of Harley Granville-Barker's Prefaces to Shakespeare:

A second series of Mr Granville-Barker's Prefaces to Shakespeare, dealing with *Romeo and Juliet*, *The Merchant of Venice*, *Antony and Cleopatra* and *Cymbeline*, is a welcome volume and does not defeat the high expectations it arouses. One can only hope that these Prefaces will go on until we have, as it were, a complete "Granville-Barker Shakespeare". Such a book, when completed, should be a permanent part of our Shakespeare literature; among commentaries it would stand out always, we think, with a character and force of its own; and it would not, this is worth emphasizing, be a work for theatrical producers and actors only. It appears from the introduction to this series that Mr Granville-Barker has had a brush with those critics who refuse to see Shakespeare played only in the theatre of the mind. This may be a sound preference or not, but to grant it for the sake of argument is not to grant that Mr Granville-Barker's technique of Shakespearean stagecraft is out of date. There is much in this volume as in the one before, that has little or nothing to do with problems of stage presentation in the strict sense, the analysis of the characters of the plays, for instance, or the subtle investigation of the qualities of the verse. But the sections devoted to the question of stage arrangement, mounting and decoration are as valuable really to the library student as to the theatrical manager. For, as Mr Granville-Barker shows, in very many instances, the drift of this scene or that speech is unintelligible so long as our minds are confused by the scenic and stage directions of eighteenth-century editors, who had a different kind of theatre from Shakespeare's in their minds; they are replaced (he it only imagines) in the setting of the Elizabethan theatre.

But to that great number of readers who agree with Mr Granville-Barker that Shakespeare's plays are made to be acted it is not necessary to offer apology for the space he gives to practical considerations and before us on their proper stage and in a great relief to find that modern producers could, if they would, restore the essentials of Elizabethan presentation without the confusing badmash of building friars—confusing, because Shakespeare's own audience took these familiar surroundings for granted; whereas to us they are novelties and, as such, distracting the essence of the Elizabethan stage. He was not the distinction of stage

and outer stage, or balconies or "traverses", or daylight against candle-light, or scenery against no scenery, or boy-actresses, or semi-dress and hauboy, but the fact that (following the usage of the medieval mysteries) it was based on an illogical scene...

It is no doubt, on the whole, the nineteenth-century romantic picture of the theatre which is most damaged by Mr Granville-Barker's criticism. This is not simply because he realizes truly the gulf that parts the Italianate romanticism of the Elizabethan theatre from the Teutonic romanticism of the Coleridgean school of Shakespeare critics, it proceeds also, too keen and practical to be satisfied with misty subtlety. He is not afraid to speak a word for the Doctor's subject, and he is not afraid to do so to neglect Johnson. His plain sailing style will cut a clear way for us through many a metaphysical fog of nineteenth-century criticism. But this admission by Mr Granville-Barker is not one that sticks for form and type, as he shows in a vigorous passage on Shakespeare's sense of argument, that hears with such grace the formal First Act division to which editors have sought to adapt it. Mr Granville-Barker's criticism, the least pedantic in the world, follows the flexibility of the subject. But if there is a point (perhaps there is not) where his sympathy grows a little cool, it is in the more audaciously romantic flights of the Shakespearean drama. The present volume concludes with an investigation of *Cymbeline*, and hyper-criticism might find that Mr Granville-Barker takes that play at once too seriously and not seriously enough. Too seriously in the emphasis laid on the intricate and loose end of the gorgeous fabric, and in the search for a psychological plausibility throughout its characterization. Not seriously enough in so far as the romantic magic of it rather evaporates under the formal First Act division.

"Fifty years (and one week) on" appears on page 14.

The distinguished Welsh literary journal *Plannet* has just published its final number, after nine years and fifty numbers. Contributors include R. S. Thomas, Emyr Humphreys, Jeremy Hooker and the late J. R. Jones, whose poem "Need the Language: Dylun Us?" has been translated from Welsh, while there are articles by Conor Cruise O'Brien, contrasting the careers of Lloyd George and Saunders Lewis. Copies are available for £1.50 from bookshops or post-free from *Plannet*, 16 Llan Cymbric, Aberystwyth, Dyfed.

Centralism and its discontents

By David Marquand

EVAN LUARD:
Socialism Without the State
240pp. Macmillan, £8.95 (paperback, £3.95).
0 333 25598 4

The early socialists looked forward to a society without alienation, in which individuality would flourish and in which free men and women would work willingly for themselves and each other instead of unwillingly for a feudal lord or a capitalist employer. In such a society, they believed, there would be no need for coercion, and therefore no need for the state. A hundred years later, the most coercive states known to history are to be found in the self-styled socialist countries of the East. In the West, the most stalwart champions of state power are the political parties which draw their inspiration from the socialist tradition. Non-state socialism survives here and there as the dream of unworldly intellectuals, but the only socialists with power or the prospect of power are state socialists; and socialism as a political movement, even if not socialism as a quarry for intellectual historians, has everywhere been equated with state socialism.

In this important, sometimes muddled, but often profound, book, Evan Luard, Labour MP for Oxford in the 1966 and 1974 Parliaments, has set out to destroy that equation. Whatever else state socialists may or may not have done, they have failed to realize the values of the socialist pioneers. They have done nothing to counter the drift towards uniformity which is steadily gathering force in all industrial societies, and they have not ended to alienation or to exploitation or to class divisions. Men do not work more willingly for the state than for a private employer. State employees do not have more control over their work than private employees have. The distribution of income, status and power is no more equal in the socialist East than in the only semi-socialist West, and it is no more equal in the state sectors of Western economies than in the private sectors.

Inequalities of status, income and power are less flagrant in the West today than they were in the heyday of capitalism, and socialist or quasi-socialist governments can claim some of the credit for this. But the techniques through which inequality has been made less flagrant have not been employed as enthusiastically by non-socialists as by socialists.

In any case, the most serious economic inequalities in the modern world are those between states, not those within them, while the most serious political inequalities are those caused by the decay of small states and the concentration of power in centralized bureaucracies. State socialism cannot remedy these. It can only make them worse.

If socialists are to realize their aims in modern conditions, they must therefore turn their backs on the state. Instead of giving ever more power to remote and unaccountable national officials, they should try to devolve it from the nation to the region, the city, the town, even the neighbourhood. Public ownership should be pursued not at the local, instead of at the national level, to use Mr Luard's phrase, through independent neighbourhood bakeries, owned and controlled by the communities they serve, rather than through a nationalized chain of bakeries controlled by a distant bureaucracy. Economic policy should be designed to encourage diversity and extent of freedom of choice, not to impose uniform standards drawn up by some Ministry. Above all,

the movement that has been set in motion, over many centuries, towards ever more complex structures of organization in ever larger states, has to be reversed. The state, as a group can pursue its own values, its own sense of life, its own system of organization, and men will be able as never before to choose their own group, their own type of society, their own way of life, according to their own values and aspirations, instead of according to the "goal"

dent of where they were born... Within the outer framework of basic rules a wide variety of independent communities or groups might live their separate lives, according to their separate values and systems. And socialism might be seen as a principle for organizing individual communities rather than for building ever more centralized national states.

It would be easy to pick holes in all this. One of Mr Luard's main charges against state socialism is that it cannot withstand, and may even strengthen, the centralizing, dehumanizing forces in modern society. He writes about these forces with great feeling, and his denunciation of them shines through almost every page. Unfortunately, he sometimes comes near to implying that they are irresistible as well as detestable, and he nowhere sets out a coherent strategy for resisting them. As a result, the charge of utopianism with which Marx damned the early socialists could be brought as damningly against him.

What is needed, he seems to be saying, is a change of heart: once that change is made, the rest will follow. But one of the main items in his indictment of modern society is that these forces are steadily destroying spontaneity and individuality and moulding men into conformity and passivity. If that is true, it is hard to see how a change of heart can be possible. And if no change of heart is possible, the choice for decentralists is between revolution—which will lead only to a new kind of centralism—and quietism.

In fact, however, the centralizing forces which Mr Luard detests, though they are clearly very strong, are not as strong as he suggests. The history of the past twenty years is not a history of steady and relentless centralization, but a history of tension of ebb and flow between centralization and decentralization. "Individuals and local groups, with their own divergent views and values," Mr Luard writes in a characteristically understated way, "are increasingly swamped, submerged, suppressed within the miasma of [an] all-powerful middle-of-the-road consensus." No one could deny that there are powerful forces pushing all modern societies in that direction. But equally powerful forces of ethnic separatism, "Green" parties, Black power, Women's Lib, pop music, the New Left and Proposition 13?

The truth, surely, is that precisely because they do threaten to stamp out variety, spontaneity and individuality, the centralizing forces in modern society have generated strong countervailing forces. These countervailing forces are messy, uncoordinated and in some respects contradictory. They often take foolish forms, and sometimes

dangerous ones. They are as likely to manifest themselves in selfish and illiberal revolts against enlightened policies as in altruistic demands for them. In a few places, they have been harnessed by hard and narrow-minded fanatics who, if they came to power, would have at least as short a way with non-conformists as do the centralists whom they oppose. Liberal or illiberal, however, altruistic or selfish, these countervailing forces exist. It is on their strength and persistence that the chances of decentralization depend; and no decentralist strategy will get far unless it takes them into account.

A more serious weakness in Mr Luard's argument is that he cannot bring himself to admit that the classical social-democratic values of liberty and rationality, which he opposes each other instead of together. He devotes a large part of his book to a swinging attack on the present unequal distribution of income, in which he shows that it is justified, rather than the measures needed to promote equality, which he dismisses as a mere device to disguise itself as egalitarianism to win every battle.

Yet these are the clear lessons of the last two Labour governments. They enormously extended the power of the state, in ways which could not possibly have been justified by the principles which Mr Luard sets out here. Industries were nationalized in exactly the way he condemns. Free choice in education was savagely circumscribed. Local autonomy was reduced. Almost all these extensions of state power were justified, either by the alleged needs of economic growth—justified as a necessary condition of economic equality—or by the need to eradicate various social inequalities. It is true that no great increase in equality resulted. But that did not break egalitarians of their centralist habits. If anything, it drove them further down the centralist path.

In any case, it does not follow that, because centralization has not produced equality, decentralization would not strengthen inequality. If Mr Luard's educational principles were put into effect, localities would decide for themselves what kinds of schooling to provide, and parents would decide what kind of

education their children should have. Such a policy would be fiercely resisted by old-fashioned egalitarians on the grounds that it would benefit middle-class children more than working-class ones; and in their own terms, the resisters might be right. Middle-class parents—and therefore middle-class localities—probably do attach more importance to education than do working-class parents and working-class localities; and in these circumstances a decentralizing education system might well be less egalitarian than the present system.

By the same token, a Luardian local government policy—which would have to free local authorities from their present financial dependence on Whitehall—might benefit rich areas more than poor areas. Even neighbourhood bakeries might produce better bread in middle-class neighbourhoods than in working-class neighbourhoods. Decentralization, in short, only guarantees more freedom. It does not guarantee more equality, and may well produce less. It follows that to argue for decentralization must be to argue, at any rate implicitly, that equality should be given a lower priority than some other value—liberty, or autonomy, or creativity. Mr Luard's willingness to recognize that this is what he is doing, and his corresponding unwillingness to make his preference explicit and to think through its implications, seriously weaken the force of his argument.

But it would be wrong to end on a sour note. With all its shortcomings, *Socialism Without the State* has two great merits. It has been clear that centralism is wrong, but what it would cost in personal freedom to make it right. More fatally still, he also forgets that this whole argument is the thin end of the centralist wedge: that once it is accepted that it is inequally which has to be justified, rather than the measures needed to promote equality, centralism has only to disguise itself as egalitarianism to win every battle.

His second achievement is still more important. Partly because of its egalitarian obsessions and the centralism to which they have given rise, the British Labour movement has been hopelessly entrapped in the structure of the British corporate state, the British left has been unusually slow to recognize the importance of the second question, and unusually prone to dismiss it as a diversion from serious business. As a result, the right has been much better than the left at harnessing the still inclusive decentralizing forces at work in this country. This has meant the left even more suspicious of them than it was at first; and perhaps because of this it has offered only a flimsy and half-hearted challenge to the simplistic right-wing argument that the decision-making can be decentralized merely by transferring power from the state to the market.

In fact, of course, autonomy, creativity and freedom are in no way enhanced if power is taken from huge, overcentralized private bureaucracies and put in the hands of a few giant firms and giant trade unions, that is what transferring power from the state to the market really means. Mr Luard does not show this explicitly, but in trying to destroy the state he is destroying socialism, and the state has, in any case, destroyed the equilibrium between capitalism and freedom. It is an equation which has to be destroyed, if decentralization is to be more than camouflage for corporate power.

Oxford University Press

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Organizing the oddfellows

By Victoria Glendinning

"Wherever a man goes, men will pursue him and join him with their dirty institutions, and, if they can, constrain him to belong to their desperate oddfellow society," wrote Thoreau in his characteristically genial manner. There are no dirty parties in *Literary Societies and Bookmen* (80pp. Trigon Press, £4.95), a compilation by Roger and Judith Sheppard; but one might need to be constrained, forcibly, before joining some of the societies they have discovered.

Which is just as well, since a number of them are extremely exclusive. The *Amperand Club* of Minneapolis and St. Paul, for example, is an "informal group, limited to about thirty-five, all local residents". That disqualifies some of us. In its history, membership of the *Conan Club* is restricted to those "who can find a sponsor among present members"—just as if bookmen were gentlemen, which perhaps in this case they are. Nor can one walk in off the street and join the *Shelley Memorial Association*. "Members of the public cannot become members of the Association," but can become "Friends"—of one another, perhaps, for mutual consolation. Membership is by invitation only or by payment of £200 for *Life* Life membership. That alters the situation. Rich friends are welcome. The president of the company is the Viscount de Lifford, and the chairman is Lord Alington.

Indeed it is rather beautiful to see how many members of the

peerage and steeple are involved in literary societies. The Duke of Northumberland is president of the *Viscount de Lifford* (busy man's vice-president, the *Redoubt* has only forty members. "Privately printed books are produced by the Club from time to time; and Members print books privately" for presentation to one another. There are a Society called *People and Places* (patrons: Lady Diana Cooper and Sir John Gielgud) which "holds regular soirées in houses or venues in which famous hostesses, writers, poets or musicians once lived or visited"—not cheap, we deduce, but all proceeds go to charity.

The Marquis of Bath is president of the *Henry Society*, Harold Macmillan is president of the *Thomas Hardy Society*, Viscount Cobham is president of the *Kipling Society*. Some entries are disturbingly evasive. On the *Civil Service* authors Society, no information has been given; on the *Complex*, only to those "who can find a sponsor among present members"—just as if bookmen were gentlemen, which perhaps in this case they are. Nor can one walk in off the street and join the *Shelley Memorial Association*. "Members of the public cannot become members of the Association," but can become "Friends"—of one another, perhaps, for mutual consolation. Membership is by invitation only or by payment of £200 for *Life* Life membership. That alters the situation. Rich friends are welcome. The president of the company is the Viscount de Lifford, and the chairman is Lord Alington.

The old, respectable—the *Jane Austen Society*, the *Bronze Society*, the *Dickens Fellowship*

—and major institutions such as the Modern Language Association of America, the Royal Society of Literature (and the National Book League), are in there with the *Viscount de Lifford*, the *Redoubt*, the *Shelley Memorial Association* and the *Complex*. "Inquiries to Dr O. Lucifer" may not be "a bookmen's society as such" either, but a visitant from a more exotic directory.

No Yeats Society is listed—an oversight. In one or two cases the information is out of date. Professor Walter Skelton, who passed to his eternal reward several years ago, is listed as president of the *Gypsy Lore Society*. Perhaps the gypsies are working on the same principle as that adopted by the *Tolkien Society*, of which the late lamented J. R. Tolkien is president "in perpetuo". "No qualifications" required for membership of the *Tolkien Society*, though one would be advised to have read *The Lord of the Rings* (exclamation mark theirs).

The *Folio Society* is in, with a membership of 33,000. The *Burns Society* boasts "whose members total over 36,000". The saddest entry is for the *Robert Louis Stevenson Club*. Although this society was never formally closed down, the club seemed to have come to an end and has had no meetings for over a year. Stevenson died in his forties. By the time a man gets into his seventies his continued writing is a mere miracle; he will be hardly surprised to hear the news about his club.

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Incompetence in the Abwehr

By David Hunt

HEINZ HÖHNE

Canaris
Translated by J. Maxwell Brownjohn
703pp. Socker and Warburg. £15.
436 20069 4

Adolf Hitler was awaiting his secret service chief at the Chancellery. Rear Admiral Canaris had requested an interview at the unusual hour of 8 pm, hinting that he had some information of the utmost urgency to impart. He turned up punctually and was admitted to the Führer's study at once. Canaris came bearing a secret document which had been handed to his best senior agent in Paris. His source, he explained, was a Quai d'Orsay official who felt dissatisfied with the present trend in French foreign policy, and it contained the text of a secret protocol on military cooperation annexed to the Franco-Soviet pact of mutual assistance. Hitler was so impressed by this document that he summoned War Minister von Blomberg the same night.

This is spy stuff, as Chico Marx says in *Duck Soup*. It makes a splendid opening to the chapter in which Heinz Höhne describes how the new head of the Abwehr put the immense resources of his worldwide apparatus at the service of Nazi aggression. Now turn the page and read the beginning of the next paragraph: Although the Paris document later turned out to be a forgery. . . . And there you have the characteristic style of this massive and lavishly documented book:

The last of the BEF

By Brian Bond

BASIL KARSLAKE

1940: The Last Act
The Story of the British Forces in France after Dunkirk.

283pp. Leo Cooper and Frederick Warne. £9. 0 85052 240 4.

In contrast to the plethora of accounts of the events leading to the evacuation of the first British Expeditionary Force from Dunkirk, very little serious attention has been given to the British part in the second phase of the German offensive south of the Somme which began on June 5. The official history, *The War in France and Flanders, 1939-1940* (1953) devotes only three brief chapters to these operations, while the best account by a leading participant, the late Bentley Seaman's *Then a Soldier* (1960), is as long as a novel. The reluctance of historians to re-examine these events is hardly surprising: what Basil Karslake terms "the last act" is doubtless widely regarded as a tragedy which climaxed with the end of May. Moreover there is a practical deterrent in the difficulty of reconstructing an accurate yet readable narrative from the chaotic command structure and bewildering movements of small units. Nevertheless this study is amply justified: some 200,000 British troops and a vast amount of material were at risk; there were gallant acts of resistance, and some very savage fighting which has never been properly explored.

The author, whose father, General Sir Henry Karslake, plays a prominent part in this history, has taken many years to assemble the evidence for this book and has carefully checked the written and oral accounts of participants on all fronts. He quotes not only the contemporary records, to convey what the long, arduous, desperate but victorious and often agonising campaign was like for ordinary soldiers, but also the main strategic and tactical decisions, with the assistance of the official history. He also examines the British disorganisation, both from the French collapse, and in particular the German attack on the

clearly detests— for making Gort CIGS in 1937 and replacing him with Ironside at the outbreak of war.

Gort and GHQ had badly neglected to organize the defence of the BEF's line of communications which extended for 500 miles and involved about 150,000 troops, few of whom were trained or organized to fight. What scanty combat units there were, including the recently formed 1st Armoured Division, were sacrificed in piecemeal attacks against German bridgeheads along the Somme. This left only 51st Division and hastily improvised formations, notably Beauman's division, between the enemy and the sea. What is hardly credible in *Seine* is that no overall British retrospect is made of the events of the last few days of the campaign. On May 21 General Karslake was recalled from the front and replaced by Ironside. A few days later Ironside was replaced as CIGS by Dill who immediately dispatched another senior officer, Marshall-Cornwall, with ill-defined authority to "oversee" the evacuation. The latter remained at least partly in control until superseded on June 13 by Brooke, who at once placed Marshall-Cornwall in command of an anomalous "Norman" subordinate to at least four different French commanders and also subject to interference from London, a disaster was predictable.

Beauman's division, deployed mostly as independent battalions, fought gallantly to delay the German advance until June 9. The 51st Division's 4th Provisional Battalion, for example, held up 5th Panzer Division for a whole day at Issenvalle, destroying fifteen enemy tanks. But warnings that 5th Division would be cut off, unless allowed to retreat across the Seine, were ignored by Weygand and Dill with the result that it was forced to surrender at St. Valéry-en-Caux on June 12.

The British units which successfully crossed the Seine maintained their discipline in a rapidly deteriorating situation, but in June 11 Dill cancelled the controversial decision to place the remaining British troops directly under French command to be employed in incomplete formations. This was the

thrown piecemeal, and quite unprepared into battle. The 157th Brigade of the 52nd Division, for example, was sent to the front with only a few days' training, and its equipment a few days before leaving England, and not a single man had fired an anti-tank gun.

General Brooke, the new corps commander, reached his headquarters at Le Mans on June 13 without his staff and promptly left to see Weygand at Briare. Whether Brooke, whose command of French was excellent, misunderstood Weygand is debatable, but he certainly gained the impression that organized French resistance was about to cease, and decided that all British troops must be extricated immediately. Major Karslake severely censures this decision as premature, but in view of Brooke's previous and subsequent achievements it is difficult to believe he suffered a loss of nerve. It will be interesting to see what light the forthcoming biography of Brooke by Sir David Fraser will throw on this incident. What Karslake demonstrates beyond dispute is that Brooke's decision caused a breakdown in communications and that the frantic evacuation of troops was achieved at an unnecessary cost in abandoned stores, vehicles and guns. A whole trainload of tanks, travelling without escort, disappeared between Le Mans and Brest. Huge quantities of stores were abandoned at Nantes, St. Nazaire and other ports although there was no immediate danger of German entry. Rommel did not enter Cherbourg until twenty-four hours after the last British troops had left. Madly, ships were being loaded at the quays when others, containing all the material, were being unloaded; the 6th Royal Sussex, for example, was employed in stacking newly arrived petrol as late as June 15.

This ended ingloriously, a campaign which had been characterised throughout by lack of Anglo-French understanding and failure to create an effective system of command. Although the author clearly has his heroes and villains, along the main characters he has avoided the temptation to produce an apologia for his country. Indeed, his scathing criticism of the non-existent atmosphere of the time days is all the more convincing for his generally depressing tone. He has generally depressed the last word on a campaign which, but for it, is a valuable addition to the enormous bibliography on the operations in France in 1940.

corrupt. It was a racket, and he made no effort to control it.

I have concentrated in this review on Canaris's professional career but the great merit of this book is the thoroughness of its documentation of his life. A professional navy man before the First World War, he remained to the end an old-fashioned Bismarckian conservative. That philosophy had its vicious side as shown by his involvement in reactionary politics after the First World War, particularly in connection with the murder of Liebknecht and Luxemburg, and the Kapp putsch. He seems to have welcomed the Nazi seizure of power as did many other regular



The Kaiser gets an affirmative Australian fist in a cartoon published on the occasion of the referendum on October 28, 1916. From P. Adam-Smith's profusely illustrated book *The Anzacs* (372pp. Ham Hamilton. £7.95. 0 241 70075 5). In both this referendum and subsequent one on December 20, 1917, a majority of Australians refused to say "yes". The government had proposed to bring in a conscription because of a sizeable drop in the level of voluntary enlistment.

Battles and books

A. G. S. ENSER

A Subject Bibliography of the First World War in English 1914-1978
484pp. André Deutsch. £16.50.
0 235 97127 0

A. G. S. Enser has arranged *A Subject Bibliography of the First World War* under subject headings with an author index at the end. Important individuals such as Kitchener, Lawrence and Woodrow Wilson, and major battles such as the Somme, Passchendaele and Cambrai are given separate subject headings, and it is interesting to see that the book is divided into three parts: the first dealing with the war, the second with the war's aftermath, and the third with the war's legacy. The book is a comprehensive and well-organized bibliography of the First World War, covering a wide range of subjects and authors. It is a valuable resource for anyone interested in the war, and its publication is a welcome addition to the literature on the subject.

Indeed, Mr Enser is in a dilemma here because he includes classic memoirs like Graves's *Goodbye to All That* and Barbusse's *Under Fire* which contain a considerable amount of fiction. There is no place for V. de Solà Pinto's marvellous memoirs, *The City That Shone*, which is at least as good as any of the war memoirs. The book is a comprehensive and well-organized bibliography of the First World War, covering a wide range of subjects and authors. It is a valuable resource for anyone interested in the war, and its publication is a welcome addition to the literature on the subject.

Mr. Enser modestly admits his entries are not exhaustive and asks to be informed of omissions and errors. No errors have been detected and a check with standard works on the review shelves confirmed that it is not to catch Mr. Enser out. Inevitably, there are a few omissions. On Sir Henry Wilson, for example, he has included Bernard Ash's *Last Dictator* but not Basil Cole's *Brasshat*; he has some of Maurice's studies but not Rawlinson, and he also omits the *Spinal Column* by Keesen. Finally there is some uncertainty about the compiler's own recent scholarly studies which are only partly concerned with the First World War. Thus he includes John Gooch's *The Plans of the War* but not his *War Plans*, which deals with the British Staff from its origins to the present. The book is a comprehensive and well-organized bibliography of the First World War, covering a wide range of subjects and authors. It is a valuable resource for anyone interested in the war, and its publication is a welcome addition to the literature on the subject.

The United States Department of Defense has recently published a book of a new series of *Department of Defense: Operations and Organization 1944-78*, edited by Allen Cole, Alfred Goldberg, Samuel Tucker and Rudolph A. Winans. It is a comprehensive and well-organized bibliography of the First World War, covering a wide range of subjects and authors. It is a valuable resource for anyone interested in the war, and its publication is a welcome addition to the literature on the subject.

WAR

The intelligence factor

By Michael Carver

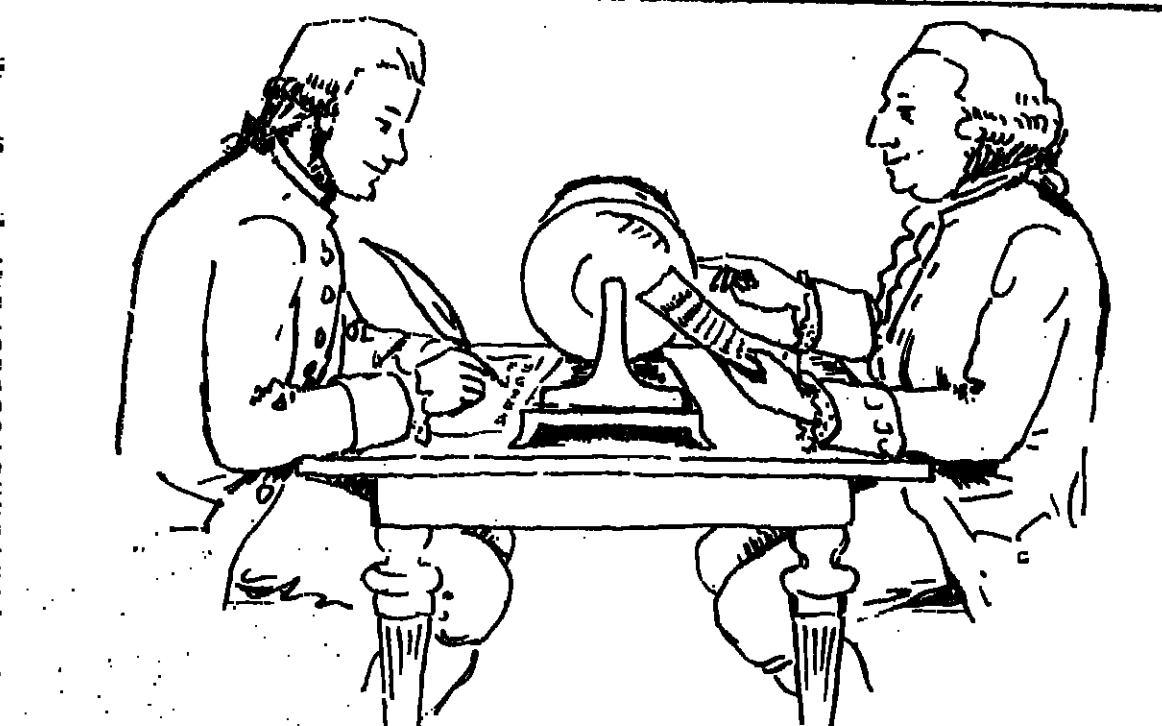
RALPH BENNETT

Ultra in the West
The Normandy Campaign of 1944-45
305pp. Hutchinson. £9.95.
0 09 139330 2

Ever since the first public revelation of the British exploitation of the Polish discoveries about the German cipher machine, ENIGMA—the intelligence product from which was given the code-name ULTRA—it has been accepted as a truism that the history of the Second World War would have to be, if not rewritten, at least re-examined and reinterpreted. The first glimmer of new light was cast by F. W. Winterbotham's somewhat superficial account based on his memoirs *The Ultra Secret* published in 1974. Once he had let that cat out of the bag, others followed. In October, 1977, the existence of the product of ULTRA from the Government Code and Cipher School at Bletchley was officially recognized by the deposit of 25,000 ULTRA signals in the Public Record Office. It is on these that Ralph Bennett has drawn, his memory transforming them from lead to live historical material.

Mr Bennett spent the war, from February, 1941, to the end, in Hut 3 at Bletchley, working on deciphering German radio and transmissions by the German army and air force. His book, apart from a brief description of the background and methods of work of Hut 3, is concerned solely with the campaign in north-west Europe from the preparatory period before the Normandy invasion until the end of the war as a wartime professional intelligence man in a very specialized department of intelligence, and more so a professional historian, he is at pains to be as accurate and objective as possible and to provide background and reference for every statement. He makes it clear that he regards previous essays in this field, especially Winterbotham and Rawlinson's *Ultra Goes to War*, as deficient in this respect. He stresses the limitations of his work, only from signals dispatched as such to recipients of ULTRA. This excludes ULTRA information sent by teleprinter or other means, and the absence of any complete ULTRA by its recipients. He also emphasizes that Bletchley took no part, at least not officially, in the assessment process. It was not normally the province of our own operational intelligence, and was therefore to some extent handicapped by its assessment of the significance and priority of what it received from ENIGMA.

Ultra in the West is a professional re-writing of military intelligence, a book for the expert in intelligence or in the military history of the campaign in North-West Europe. In spite of brief, balanced summaries of the course of operations, the detailed movements of the German formations, which form the bulk of the book, are almost meaningless without reference to other accounts which describe the plans and actions of the Allied forces. It is not therefore a book for the general reader. Its interest lies in the revelation of the extent of the information provided by ULTRA about the German army and general staff, and the speed with which it was transmitted to those who might have used it. Second, in Bennett's account, the relevance of ULTRA to the campaign is the subject of the argument of the book. The handling of the war, as seen by Bennett, is that the difference of the strategy to be followed after the failure of the Scheldt estuary, and the speed with which it was transmitted to those who might have used it. Second, in Bennett's account, the relevance of ULTRA to the campaign is the subject of the argument of the book. The handling of the war, as seen by Bennett, is that the difference of the strategy to be followed after the failure of the Scheldt estuary, and the speed with which it was transmitted to those who might have used it.



Two secretive Swedes: a ciphering machine, looking pleasantly like a tombola, made in Sweden in 1786. This is one of several ancestors of the famous Enigma ciphering machine, which the Germans used in the Second World War, to be illustrated in Jozef Garlinski's *Intercept* (Doubt, 1978), a new history of the breaking of Enigma's secrets before and during the war. It is hoped to review Dr Garlinski's book in a future issue of the TLS.

Montgomery decided to adopt the deliberate strategy of attacking the bulk of the German armour to the eastern edge of the beach-head round Caen and holding it there, the fact that he had done so, thus weakening the opposition in front of Bradley and paving the way for Patton's breakthrough, was made abundantly clear by the extensive and detailed information provided to all the army and air force staffs at the level of army and tactical air force headquarters and above. There could be no question therefore, as Tedder argues in his early memoirs, *With Prejudice*, of his being known to and understood by Eisenhower and his staff.

ULTRA provided all the high-level commanders and their intelligence staffs with a continuous picture of what was going on "the other side of the hill", of the success of the deception plan which caused the Germans to hold a substantial force in the Pas de Calais against the threat posed by the non-existent First United States Army Group, which they imagined to be poised in England, ready to land with up to thirty divisions east of Le Havre; and of the success of the deception plan which caused the Germans to hold a substantial force in the Pas de Calais against the threat posed by the non-existent First United States Army Group, which they imagined to be poised in England, ready to land with up to thirty divisions east of Le Havre; and of the success of the deception plan which caused the Germans to hold a substantial force in the Pas de Calais against the threat posed by the non-existent First United States Army Group, which they imagined to be poised in England, ready to land with up to thirty divisions east of Le Havre.

In the controversy over the strategy after the breakthrough, Bennett switches his support to Eisenhower's choice of the broad front. His reasoning is not altogether convincing, and could lead one to a different conclusion. It rests on the information provided by ULTRA of both the fears and intentions of the German high command: that, in addition to a determination to deny the Allies access to ports in the Low Countries, they were apprehensive about the threat to the Ruhr through Aachen, and the weakness of their defence in the area of the Moselle valley, the boundary between two army groups and one of the principal escape routes for the mass of German troops making their way back from southern France. Bennett's inference is that this naturally should have led to a direct effort of the Allied effort towards these areas. But it is not necessary to link the strategy to direct one's thrusts to the points which one's enemy fears most. The conclusion which one might draw from this is that the broad front was correct, but that Montgomery should have been bolder in the Low Countries, and to settle down to systematically clearing the Scheldt estuary while Bradley was given overall priority to enable Patton to make the single irresistible thrust. In the area of the Moselle valley, thus

cutting off large German forces from escape over the Rhine. It is to Montgomery's credit that he proposed this to Eisenhower as an alternative to a thrust by himself, although neither he nor Churchill would have been at all pleased if Eisenhower had accepted it.

The author sharpens his criticism as he moves forward in his story. He shows that ULTRA made it clear, only twenty-four hours after Antwerp had fallen, that Hitler had ordered Model's Army Group B to ensure that 15 Army, retreating over the Scheldt north of it, should hold both banks and prevent the Allies from reaping the reward of their capture of the city. The continuing evidence that this was being put into effect, combined with Admiral Ramsay's emphasis on the importance of clearing the estuary, makes it, in Bennett's view, inexcusable that neither Eisenhower nor Montgomery attached sufficient importance to the possibility that the Allies had been alerted to the ULTRA information provided at the time about the state of the retreat. The fact that the operation was postponed for three weeks from its original planned date of November 26 in November and December should have alerted them to the Germans' real intentions. But the fact that the operation was postponed for three weeks from its original planned date of November 26 in November and December should have alerted them to the Germans' real intentions. But the fact that the operation was postponed for three weeks from its original planned date of November 26 in November and December should have alerted them to the Germans' real intentions.

Operation "Market Garden" was, of course, the most obvious Montgomery to exert this pressure. Here Bennett comes down firmly on the side of Cornelius Ryan's *A Bridge Too Far* and in support of Brian Urquhart, Browning's biographer, as portrayed in the film. In his warning of the presence of 11 SS Panzer Corps with 9 and 10 SS Panzer Divisions in southern Holland, although their exact whereabouts was not known, he is surely correct. The fact that they were annihilated between Arnhem and Rhinowen. The headquarters of both Army Group B and 11 SS Panzer Corps had been located near Arnhem, shortly before "Market Garden" was launched on September 17. Bennett admits that ULTRA had provided the recent evidence of the strength of these divisions in terms of men or tanks, other than that an order that they be allowed to rest and refit had been rescinded on September 4. He is on sound ground in showing that the danger that intelligence staffs at this stage had come to rely on implicitly on ULTRA that it did not provide positive evidence of the existence of a formation in the battle area, they could fall into the trap of assuming that it was there. His criticism is sharper and more candidly based in his revelation of

the charge that ULTRA failed to give warning of the German counter-attack in the Ardennes in December, a charge levelled by both Winterbotham and Lewin. He shows that ULTRA provided two long-term pointers and a considerable quantity of short-term ones in the period immediately before the attack was launched. The long-term ones were, first, the deployment westward of a significant German air force fighter force as a reserve for a "special operation"; the second, the continuing evidence of the build-up of 6 Panzer Army in Westphalia as a general reserve. He maintains that, if these two significant items of information had been seen as connected and the possibility accepted in the minds of the Allied intelligence staffs that Hitler might attempt a second "Mortain" the subsequent ULTRA information of the deployment of considerable armoured forces west of the Ruhr in November and December should have alerted them to the Germans' real intentions. But the fact that the operation was postponed for three weeks from its original planned date of November 26 in November and December should have alerted them to the Germans' real intentions. But the fact that the operation was postponed for three weeks from its original planned date of November 26 in November and December should have alerted them to the Germans' real intentions.

Tsar treatment

By Henry Gifford

XENIA GASTOROWSKA
The Image of Peter the Great in Russian Fiction
212pp. University of Wisconsin Press. £16.50.
0 299 07690 9

Some sixty historical novels have been written in Russia about Tsar Peter the Great, from the time of the present. Surprisingly no one before Professor Gastorowska had thought of studying the composite image of this highly symbolic figure established by the novelists in the popular mind. Since for most of them much of the available material is memoirs and anecdotes forming the *gossip literature*—there is great interest in following the evolution of Peter's image. Not every aspect of his extraordinary character and no less his extraordinary life has been equally open to treatment by authors at different periods. The book is made for difficulties, until just before the 1905 revolution when Merzhkovsky was able to write, in a celebrated novel, *Peter and Alexis*, about the dark and terrifying side

during the period preceding the counter-offensive, ULTRA was unable to provide its normal service of locating enemy formations as the Germans imposed strict wireless silence and could rely on their static telephones and teleprinter system.

A further pointer to German intentions both before and during the battle was their constant concern for information about the bridges over the Moselle and their orders that they should not be bombed. Bennett sees the whole affair as a classic example of intelligence staff interpreting information in the light of a preconception of what the enemy was likely to do. Once the battle had started, ULTRA was able to provide again in full measure its detailed revelations of enemy activity, so that the Allied high command could judge with great accuracy the moves needed to counter Rundstedt's thrust and the risks it could afford to run in doing so, refuting the accusations made by Lewin in *Ultra* goes to War that this time Bletchley was flagrant in that individuals were "collapsing from a simple inability to face going through it all again".

After this climax in the story, the interest, certainly to the general reader, fades, although the information about the closing stages of the campaign will be of value to the historian. It throws light on the origins of the idea that the Germans intended to hold out in a southern redoubt, based on the Alps. It is clear that, as the Russians closed in on Berlin, two alternative command centres were established, one in the north, the other in the south near Berchtesgaden, and that, until he finally decided to stay in Berlin and commit suicide, Hitler had not decided to which he would go himself.

The author has achieved his aim of demonstrating the great contribution which ULTRA made to the campaign and of defending Hut 3 against charges that, at crucial periods, there were gaps in its product. The intelligence staffs who received it would admit that omissions or mistakes in its interpretation were their responsibility and not Bletchley's. The degree to which Bennett's revelations lead to a reassessment of the contribution of the higher commanders is limited. It was well known that they were provided with excellent intelligence, and it was generally assumed that much of it was derived from wireless intercept. Only a few knew the extent, detail and accuracy of the information and the speed with which it was provided. To the extent that it made the commanders' task easier, it must remove some of the glory; but not without it. It is a significant degree. It is the revelation of the intelligence staffs that suffers most. The brilliance of their contribution is dulled by the knowledge that so much was handed to them on a plate. In most cases, however, they interpreted it correctly.

It is a rare pleasure to be able to congratulate the publishers on the excellence of the maps and a text free of misprints.

1940: The Last Act

By Anthony Quinton

rather than from aesthetics, books about which proceed in no natural order and contain all sorts of matter of an extraneous-seeming kind. A splendidly clear-headed first chapter sets things straight. The rest of the book is a history from his philosophy, discriminating varieties of history and surveying a lot of philosophical writing about history. Chapters follow on the knowability of the past, the evidence of the past, and values (including the rather attenuated discussion of speculative philosophy of history; Vico and Spengler nowhere appear).

A second chapter is lucid, well-informed, extremely sensible and never lets himself get pushed into that kind of forced answering of questions (which may not need to be answered) often forced on him by the questions of this nature. If he fails to explain to me what a causal connection not involving

The only speculative system of history that is taken seriously now by a large number of people is that of the French philosopher, Louis Althusser, whose *Theory of History* is of particular interest because it is a defence of historical materialism written by an author who "respects two constraints: on the one hand, what is known and on the other, the standards of clarity and rigor of analytical philosophy". It is in this spirit that, commenting on Althusser, Cohen says "it is perhaps a little surprising that Althusserian positivism, with its insistence on precision of intellectual commitment, never caught on in Paris. Anglophone philosophy left logical positivism behind long ago, but it has lastingly been better for having engaged with it".

original logical positivists, Otto Neurath, was a Sparticist when young and remained far to the left. Congruously with his philosophy he saw historical materialism as an empirical hypothesis and he thought it would be well confirmed one. It is not altogether clear how Cohen thinks Marx's theory is to be justified. What he does, for the most part, is to give us a detailed and well-researched interpretation of the theory, which actually is and to defend it against various more or less *a priori* accusations of incoherence and so on. In Cohen's view Marx saw production as the basic social force, technology, which these forces become mainly raw materials and technology, is a technological interpretation. The economic structure is the system of "production relations" which rules the social relations of effective control of some men over the labour of others.

thus disposing of a line of objection favoured by H. B. Acton and John Plamenatz. There is an argument, with more or less platitudinous premises but quite a complex form, to show that productive forces are not the primary cause of the primacy of these forces is derived from an *a priori* insight into human nature: that you could not run a computer technology with slaves. A more historically empirical chapter, devoted to the special case of the role of productive forces in the emergence and decline of capitalism.

There is not very much about the inevitability of revolution in this admirably argued and generally exhilarating book. Capitalism, Cohen says, always expands outward rather than reduces labour: even if it were to institute a system that reduces the hours of work. It is reassuring to those hos-

The three volumes of *Issues in Marxist Philosophy*, edited by John Megharian and David-Hillel Ruben, are much more than a collection of devotional reading than Cohen's tissue of sharp argument. Much of it is largely addressed to other Marxists, particularly to Althusser and the, presumably rather small, group of French Marxists. The first volume is on dialectics and some sensibly down-to-earth things are said about it, for example, by Scott Meikle: "Marx did not conceive of dialectics to be a 'higher' form of logic, though he did not regard it as above formal logic." It turns out to be "a method of presentation", but not in a merely rhetorical sense. There are some items of moderate interest in the volume on epistemology, but most of it is pretty intricate, biblical stuff.

By D. W. Hamlyn

Faced with selecting books from the mass of publications in philosophy that have appeared in the past year, the impression that remains longest in the reviewer's mind is that of the number of actual words given over to philosophy these days. There are a fair number of good books among these that I have to deal with, although none that is really outstanding or likely to become a classic. The general impression is of good workmanship. Perhaps it is enough that this should be so; it is certainly enough to indicate that philosophy is in a healthy state, even if genius is, as ever, in short supply.

Cambridge University Press.
£12.50.

DAVID BELL: *Frage's Theory of Judgement*. 165pp. Clarendon Press: Oxford University Press. £8.50.

MARK PLATT: *Ways of Meaning*. 272pp. Routledge and Kegan Paul. £7.50 (paperback, £3.95).

BRIAN ELLIS: *Rational Belief Systems*. 118pp. Oxford: Blackwell. £7.95.

J. LESLIE: *Value and Existence*. 219pp. Oxford: Blackwell. £8.95.

THOMAS NAGEL: *Mortal Questions*. 213pp. Cambridge University Press. £9.50 (paperback, £2.95).

ANTHONY KENNY: *Aristotle's Theory*

of the Will. 181pp. Duckworth, £8.95.

D. M. ARMSTRONG: *Universals and Scientific Realism*. Volumes 1: *Nominalism and Realism*. 149pp. £6.75. Volume 2: *A Theory of Universals*. 190pp. £7.50. Cambridge University Press.

YVES M. DART: *The Philosophy of the Social Sciences*. 183pp. Methuen, £3.50.

SIMONE WEIL: *Lectures on Philosophy: A Translation of Notes by Anne Reynaud-Guerthault by Hugh Price*. 232pp. Cambridge University Press. £8.95 (paperback, £5).

JOHN WILSON: *Preface to the Philosophy of Education*. 249pp. Routledge and Kegan Paul. £9.95.

length. *Rational Belief Systems* has a high degree of quality, the highest perhaps of all the books with which I am here concerned.

The same or similar things might be said of J. Leslie's *Value and Existence* except that one has much greater doubt in this case about the final acceptability of the ideas presented. Leslie has published a number of papers in recent years having to do with the existence of the universe exists because there is an ethical need for its existence. That intriguing but opaque thought is filled out to some extent in this book, but it remains opaque. Partly because of its treble use of casual and style, and partly because of the questions often do good for argu-

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ne needs, and the right of intellectual freedom, induced a desire to escape from the constraints of other deprivation and various other motives that are deficient in rationality. It turns out, none the less, surprisingly, that desire for what is innately liked and for what is rationally liked, is the same. The same place is found for benevolence. Moral philosophers trained in the old ways, though interested in Brandt's rather abstract psychology, may find their eyebrow-compensating smile, and their sense of cognitive immutability to rationality, in the second, more stridently moral, part of the book. Brandt firmly ignores most recent philosophy of mind – by defining the domain of the moral as that which is subject to rational criticism and disapproval of the conduct of others. Is it some introspectible flavour that distinguishes our feelings of moral indignation from those of simple resentment? Enough to hold that rationality must agree about all the elements of the best moral code but that there is

Wallace defines a virtue as a trait that promotes human flourishing, and sees this from what he calls an Aristotelian and biological standpoint as an entirely objective in the sense that it is not a biologist's study of the circumstances under which living organisms flourish in general. Bold as brass in his naturalism, he does not pause to cope with the possibly contradictory evidence of the human condition. He argues that the distinctive feature of human life, as against that of other types of animal, is its conventional character. This is the argument, notably in his linguistic paper "Where's the Virtue?", that we must be conscientious to deduce the virtuousness of a society (to keep the rule going) and, more remotely, of benevolence (if society is to be effective and useful) on an mutual respect and courage (for the sake of resolution and adherence to plans).

The first Ryle lectures make Anthony Kenny's physically but intellectually substantial *Will and Responsibility*. The audience was not only more than the philosophically skilled, particularly to those interested in the legal aspects of its ever-interesting topic. Kenny argues with great keenness and covers a lot of ground. He does not argue without or in congestion. His aim is to defend the concept of *mens rea* (Latin for "guilty mind"), more accurately a "blameworthy state of mind." He shows that the concept of *mens rea* is the relevant state of mind is not the same for all kinds of offence. He directly he shows that *mens rea* will be more evident than what is actually done by citing a fine example: a man who has killed a woman or may not actually have killed a woman but who has killed a woman who died by doing what he did, but certainly intended to do.

There have been a number of books in the last few years on the history of the "Presocratic Philosophers" series. The first, Jonathan Barnes's two-volume work on *The Presocratic Philosophers* begins at the beginning, and goes on to the end, in a suitable point at which to start. Barnes's treatment of these early thinkers contains far more philosophy than is usual in such books, and it is indeed welcome, it includes some of the best of the philosophy that that again is welcome.

It is also true that the book is in some ways eccentric. Barnes follows the rubric of the series rather strictly; he fastens on what fragments in literal sense can be traced to the Presocratic philosophers and makes considerable attempt to get into the heads of the philosophers concerned. He omits Alexander's fragment for example, given short shrift. In other places he seems to take a large and unexcusable liberty with the text and sticks it so violently as to render the positions of Parmenides and

sort out the details and apparent inconsistencies of Descartes's argument, and for that purpose she concentrates on the *Meditations* with occasional references to other writings. She claims, in opposition to other interpreters, to pursue philosophy on the aims of the work as a whole, and the main impression she gives is of a concern with the text of the argument itself, the same concern that has attracted so much scholarly but perhaps rather traditional book—certainly one that will be helpful to those who wish to approach Descartes in this particular way. There are places, undoubtedly, where the argument could be clearer. In discussing the mind-body problem, for example, Wilson contrasts what she calls the Natural Institution and Coextension Theories, but exactly what those theories are is never properly stated.

of a sense of growth and change in Russell's thought. There are indeed large parts of the book where Russell is not even discussed, and one comes away with the impression, rightly or wrongly, that his philosophy is underexplored in the discussion. Other aspects of Russell's thought get even scantier attention.

The *Bertrand Russell Memorial Volume* represents another approach to Russell. It has all the virtues of a Festschrift, and all the defects too. The editor claims that he has chosen contributors free to choose their approach to their subject. The result is that most aspects of Russell's philosophy receive attention, even his political thought (in a characteristic piece on *Russell on Bolshevism* by Anthony Flew); but in many cases this is just an excuse for an inde-

way through it comes to life with an excellent discussion of the way in which Frege took a "mundane" attitude towards ontology as a condition of the objectivity of judgment, thus neglecting "transcendental" considerations—considerations which emerge properly in the later Wittgenstein. There is an excellent chapter on Frege's treatment of the assertion-stroke.

With Mark Platts's 'Way of Meaning' we shift to an approach to the philosophy of language laid down by one of Frege's philosophical disciples, Donald Davidson. The book is not really an introduction, as it claims to be. Too much is presumed by way of technicality to early on. But it is an excellent presentation of the Davidsonian philosophy of language, and although it appears that Davidson himself will not provide his own systematic

oblique style of writing, in which questions often do duty for arguments. Does it not remain odd to think of a philosopher who is concerned with the universal, but (supposing it does have one) is ethical? Still, Leslie has many interesting things to say along the way, though human beings are certainly reduced in size by many of his observations.

Thomas Nagel, on the other hand, is a very different character for what is human. He has put together a number of his papers, largely concerned with issues of life and death and other matters of practical concern, but also including a paper on the notion of the self. The collection is appropriately entitled *Mortal Questions*. It is conspicuous for the honesty of Nagel's thinking about practical and more theoretical philosophical questions, and on occasions when one may wish that he had dug a little more deeply, but elsewhere his concern and depth of thought are obvious; he is always

to be some area of agreement. Even the selfish person from whose outpouring of desiring benevolence has some how been left, would it rationally desire there to be a general Hobbesian protective system, the moral sleaze-diet without which society would dissolve.

Dorothy Emmet's *The Moral Prism* sets itself more modest aims. In this topic, the various strands of moral thought are taken up, one by one, and go beyond morality, is rather off the centre of the subject. However, at any rate, she allows us to stay there, by taking the moralists are variously called on to say beyond merely "ought to be granted". This manner of treatment is meditative and reflective rather than polemical. The book is written in a pleasantly sprightly way, and is full of apt references to facts, figures, thoughts and things wholly agreeable to the alertness of an eminent professor.

This is a well-written book, but the author does allow himself a kind of freedom of argument that the others being reviewed do not. His selection of papers from the past two years (including two new ones) is not particularly representative of the argumentative constraints imposed by the conventions of the philosophical profession or a cautious, modest tentativeness of utterance which is intensified by the fact that he is writing about his matters under discussion. Some of these fourteen pieces are well known. For many years Mrs. Foot was, together with Alasdair MacIntyre, the most indefatigable defender of the idea that anything to which a speaker is not committed can serve as a reason for calling it good. This came under attack, then the notion of working having distinguishable "descriptive" and "evaluative" components and their methodical distinction.

attempt to undermine our basic assumptions of responsibility and determinism. And he also claims that psychological determinism is incoherent because wanting is not causes needs more defence. Then he gives it. But he moves smoothly about the relevant social intent and belief needed for the determinist's attack on free will and action under the influence of drink or drugs.

Kenny argues with parallel dexterity that both retributive and deterrent theories of punishment embark from true premises, arrive at false conclusions, and present an admirable argument. He also presents a case for the attempted but achieved crime of Macaulay instead of Beccaria. He concludes, with his eye on the original purpose, by arguing that since the threat of punishment was addressed to men's passions, it was not a cause, but a condition.

1980, for example, are both de-
valued, while that of Mallusius is
grossly unjustly inflated. The second
volume especially concentrates on
particular issues rather than the
philosophy, with some loss of
continuity. That, combined with the
fact that Barnes is very definite
in regarding his views "as silly" is
a common verdict makes a certain
question mark over the book's
value as a source for the philosophy
of the period, despite its obvious
credibility.

By comparison G. X. Santas' *Two*
in the same series on Socrates
must be more ordinary and more
restricted. Despite Santas' confine-
ment, I suppose, under the title
of Socrates of the Platonic dialogues,
since there is already a book on
Socrates in the series in question one
can wonder why another on
Socrates was required, and what its
scope could be. In the event about
two-thirds of it is devoted to

R. C. S. Walker's book on Kant will also be useful, though there are many varying points of interpretation of Kant which it offers. The book is clearly and elegantly written. Walker sets out to correct Strawsonian emphases in Kantian interpretation, with an alternative emphasis on the place of transcendental idealism in Kant's theory. In the process, transcendental idealism itself is watered down to the thesis that appearances give us an adequate basis for determining reality. Apart from difficulties in the term "appearance," this surely not only fails to do justice to Kant's own ground in emphasizing the relativity of transcendental arguments to possible experience. He tends, however, to forget that the only possible experience that Kant thought we could make sense of is the one in consequence of which he argues against Kant's conclusions in his arguments against Kant's conclusions.

pendent piece of philosophizing, and not always a very interesting one, at that. Again it is the more formal aspects of Russell's philosophy that perhaps come off best, with several distinguished contributions. Whether the book as a whole is worth the high price is another matter.

There is more about Russell in James Cargile's *Paradoxes*, though only as part of a general philosophy of language. The least successful discussion of semantic paradoxes. The subtitle, "A study in form and predication", gives indeed a more accurate idea of the contents of the book than does the main title. Cargile's analysis of concepts and the relations between linguistic expressions and what is signified by them—between, for example, predication and what is asserted through it, although even predication, he thinks, may not itself be concerned

account of the matter this is a particularly good book to have. It reveals the book's achievements and its limitations. In contrast to the approach which remains unclear as to whether that incommensurability is endemic to the approach. The final chapter introduces some interesting considerations concerning "moral reason" in the light of what we have seen. There are a number of other points in the book where Pilata provides his own independent working through of difficulties for this approach - to meaning, and faces those difficulties honestly and with workmanlike argumentation. This is no dogmatic book that will be extensively referred to.

Brian Ellis's *Rational Belief Systems* probes the quite different account of these matters. He attempts to give an account of logic in terms of rational belief systems which dispenses logical laws as laws

prepared to accept the existence of a "Nagel problem" without recognizing its existence, Nagel is not captivated by the dominant materialist ethos in the United States. This is an excellent and rewarding collection of essays.

Moral issues also have a place in Anthony Kennedy's *Aristotle's Theory of the Will*, but here they are different. Kennedy begins with the question of two of Kennedy's recent preoccupations—choice and free will on the one hand and the position of Aristotle's *Eudemian Ethics* as against the *Nicomachean Ethics* on the other. Perhaps the main point of the book is to argue for the priority of the *Eudemian Ethics* in its treatment of voluntariness and the like. It is certain that Aristotelian scholars will have to take due account of Kennedy's arguments. Moreover, the book shows that there is a general worth to the Aristotelian contribution to the subject of

The image of a prison is intended to make us see the moral life as a straight path of duty plodded out by a single beam but as a life of shifting opportunities and solicitations. The moral moment often returns to us the tension between the duties of ordinary social morality and the demands of creative individuality. It is a tension between public spirit and private self-realization. As well as a prison and gauntlet, the problems of the individual are "lightly touched" by the religious. The religious is more their social cement, a cause, as a confidence trick, religion is when it is regarded as connected to other people's common sense. When it is regarded as a cause, it is implicit in the individual's freedom to sacrifice to his own life's notion of authenticity and to his own sense of social responsibility and the common good.

[illegible][illegible]

to the Socratic method. Santos is
though, but it is difficult to see
for the trees. Should we
attention be given to the
of Socrates' arguments and the
to their aims and conclusions?
remaining third of the book
the arguments of the *Crito*
to the Socratic paradoxes is pre-
titled in the *Prolegomena* and
of the treatise itself. The
the paradoxes in size and
the same thing happens
himself. It would be
to think that Socrates was a
book, but then emerges from
Wilson's book on what
unambiguously part of the
of the Discourses in
of the *Alcibiades* (active
claim that the *Alcibiades*
is an attempt to

The last book from this series, R. M. Sainsbury's *Russell*, is particularly good on the more formal aspects of Russell's philosophy. Sainsbury approaches Russell very much from the inside, with a knowledge of logic and philosophy of language, and considers him as still speaking to us. In those terms, Russell is, of course, near enough to us in time and space to be possible. At the same time his philosophy extended over a very considerable period, and allowances have to be made for that fact. There is little that is developmentally new in Russell's approach, and one does not get much

ties of things. He thus sees a certain truth in Platonism construed as a belief in universals, as long as that is distinguished from what he calls "the Platonic fallacy," which is taken to have relevance to the paradoxes. The argument is dense and not at all easy to follow; not his understanding helped by a summary of some of the argument at the beginning.

The situation is different with David Belinf's *Frege's Philosophy of Language*, which is beautifully clear and an excellent book in nearly every way. While Frege's theory is an achievement, it is not, as Michael Dummett's work has shown, Ben himself approaches Frege in terms of the contribution to philosophy of the theory of judgment, the theory of truth, and the theory of meaning, but about language.

governing ideal systems: expressions in terms of ideal language. He is in favour of idealism, but not in the sense this opposed to classical idealism, but in the sense which is in accordance with its emphasis on truth, which Ellis sees as having too many metaphysical implications and assumptions. The notions of truth and assumptions prior to the assumptions in favour of coherence and probability. The book is intriguing but all too short. One wants to know what, if any, rationality is in this case. Ellis claims that the rationality of belief system is one which is in equilibrium under the most accurate pressures of internal criticism and discussion. That surely is a starting point for any interesting discussion. The classical notion of truth has been rejected, but it is hard to see since Ellis's book is so short and the suggestions for discussion are few, how this can be done. It is not clear why he does not discuss this.

I have some small misgivings, however. For example, Kenny likens some other commentators, finds odd the suggestion in the *Nicomachean Ethics* that the virtuous person is in ignorance subsequent remorse shows that it was not voluntary, and he presumes the *Eudemian Ethics* to not including that suggestion. But I think that the latter is true of the person concerned did not mean to do whatever it was. Whether it would also show that the action was not voluntary I do not know. This should be a more voluntary action than the right translation of Aristotle's text is a matter to which Kenny adds some sensitivity.

The remaining books in my library are, I think, Biala, D. L. "Aristotle's Two-volume work on *Practical Ethics* and *Cardinal Virtues*," *Journal of the History of Philosophy* 19 (1982): 1-14.

The friend of Yugoslavia

By Richard Kindersley

HUGH SETON-WATSON, CHRISTOPHER SETON-WATSON, LUBO RUMIAN, MIRJANA GRUSS, BUGDOVAN KRIZMAN, DRAGOVAN SEPIC (Editors): R. W. Seton-Watson and the Yugoslavs: Correspondence 1906-1941. Volume 1: 1906-1918 474pp. Volume 2: 1918-1941 468pp. British Academy. £16.50 the set.

CAROLE ROGEL: The Slovenes and Yugoslavism 1890-1914. 167pp. Columbia University Press. \$15.

This edition of R. W. Seton-Watson's correspondence with Yugoslavia and others about Yugoslavia is the fruit of an admirable joint publishing venture by the British Academy and the University of Zagreb's Institute of Croatian History. It includes over 500 letters, notes, minutes and memoranda from and to Seton-Watson. It is to be followed shortly by a biographical study of Seton-Watson's connections with Eastern Europe up to 1920 by his two sons, Hugh and Christopher. The reviewer is therefore looking at a skeleton on to which flesh will soon be put; he does not see the whole man or even all that part of the man which dealt with Yugoslavia. Apart from public sources, there are diaries on which his sons will doubtless draw, as they have done in their introduction to these two volumes. At present, perhaps, the *Correspondence* may best be treated as a sort of supplement to Seton-Watson's published works on Yugoslav subjects to which, naturally, it contains a good many references.

R. W. Seton-Watson belonged to a breed now almost extinct: the man of independent means who becomes not only a scholar but also influential in his country's affairs. For Seton-Watson privilege entailed duty. Because he had money, he felt that he should do things that others who had to earn their living could not do, and he wrote in a fragment of his memoirs quoted in the introduction, "I was able for nearly thirty years to devote myself to unpopular or neglected causes. Such causes he found in Central Europe among the nationalities of the Austro-Hungarian Empire. Seton-Watson had been an admirer of the Empire, but his belief in it had been shaken by his growing acquaintance with its discriminatory policies towards the nationalities of the Austro-Hungarian Empire. Seton-Watson had been an admirer of the Empire, but his belief in it had been shaken by his growing acquaintance with its discriminatory policies towards the nationalities of the Austro-Hungarian Empire. Seton-Watson had been an admirer of the Empire, but his belief in it had been shaken by his growing acquaintance with its discriminatory policies towards the nationalities of the Austro-Hungarian Empire.

As late as 1913 Seton-Watson repeated "at the twelfth hour" the dedication of the German translation of *The Southern Slav Question* to his putative "Austrian Statesman". But the Balkan Wars had expanded his horizon, and in 1913 he paid his first visit to the independent kingdom of Serbia, meeting a number of important people, including the Crown Prince (subsequently Prince Regent and King) Alexander, the Prime Minister Nikola Pasic, the Minister of the Interior Stojan Protic, and scholars influential in politics such as the historian Slobodan Jovanovic and the geographer Jovan Vukovic. Meanwhile some of his Croat friends, such as Smolaka and Hinko Hinkovic, had written to persuade him that Serbia's bearing in the Balkan Wars had won her the support of public opinion in Croatia.

The assassination at Sarajevo horrified Seton-Watson not only by its brutality but for other reasons too. The death of Franz Ferdinand removed the major political figure who favoured trialism. Even from the Serb standpoint, wrote Seton-Watson to Stojan Protic, the Serbian Consul-General in Berlin and one of Seton-Watson's relatively few Serb correspondents at this time, "I regard it as a disaster: from the Southern Slav standpoint as something worse. . . . These filthy devils of assassins seem incapable of realizing that they always hit their own cause worst." "As for my work," he went on, "in some respects it is not worth continuing now. . . . I have often written to Lupa in 1909, sympathized with the idea of Croatia-Serbia union, but was convinced that it could only be achieved within the Habsburg Monarchy. The only alternative, he went on, was Croatian union with Serbia and Montenegro which he dismissed, first because it could only be realized by means of a general European war, and second because it would mean "the triumph of Eastern over Western culture". By way of a detailed survey, in the introduction, he dismissed, first because it could only be realized by means of a general European war, and second because it would mean "the triumph of Eastern over Western culture". By way of a detailed survey, in the introduction, he dismissed, first because it could only be realized by means of a general European war, and second because it would mean "the triumph of Eastern over Western culture".

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Wickham Steed, with whom Seton-Watson was much associated, was a member of the Serbian Society in Great Britain. In 1917, after a description, he was appointed to the Intelligence Bureau of the Department of Information. Five of his reports which he wrote for the Bureau are printed with the *Correspondence*, and deal mostly with the urgency of a policy of determination for the nationalities of Austria-Hungary—which was, of course, mean giving up the thought of a separate peace.

Seton-Watson and his friends worked hard to keep the peace among the members of the Yugoslav Committee and to reconcile with the Serbian authorities; they failed to get it recognized by the Allied governments (as the Czechs were recognized) owing to Italian and Serbian opposition. It was his efforts that were the fruit of his efforts was the work of the Serbian Relief Fund, and made his second visit to Serbia, in the company of G. M. Trevelyan, on behalf of the Fund. This visit gave him another opportunity to meet the Crown Prince, and to secure him of British support of the Serbian cause. In 1918 he contributed a chapter on "The Spirit of the Serb" to a collective volume, *The Spirit of the Allied Nations*. In his German, *Slav and Magyar*, published in 1916, he argued that Southern Slav unity could no longer be sought in an Austro-Slav only in a Serbo-Slav sense. But his Serbo-Slavism stopped well short of endorsing "Greater Serbian" ambitions to absorb other South Slav populations. In September 1915 he was urging Alexander to follow the example of Cavour, and to make Serbia the true Piedmont of the future Yugoslavia: "La réalisation du programme de la Grande Serbie au lieu de celui de la Jugoslavie signifiait . . . la permanence de la vieille situation dans laquelle la Serbie se voit le jouet des Grandes Puissances et la victime des intrigues étrangères sans cesse."

That Yugoslavia may not have been wholly proof against such intrigues in the end does not invalidate Seton-Watson's argument for his own time, and he was always ready to combat—if necessary by what his opponents would surely have called intrigue—Greater Serbianism wherever he found it, whether in the person of the Serbian Minister in London during the war, Matija Boskovic, or in Nikola Pasic himself.

Apart from the Relief Fund, Seton-Watson's main concerns during the war were the Yugoslav Committee, representing the Slavs of the Empire, which arrived in London in May 1915; the publication and editing of *The New Europe*, a slim weekly journal with an individual circulation of 5,000, committed to opposing the then current ideas of a separate peace with Austria-Hungary; and the foundation (together with Sir Arthur Evans and

no confidence in the new constitution with its absurd centralism. And though utterly horrified at the murder of Draskovic, and the attempt on the Prince last summer, I am not surprised that the communists should take to violence after the manner in which their party was treated. . . . As for the Obznanje (decrees for the defence of the state, applied against the communists), I do not remember anything like them. Certainly both Cuvaj and Khuen (notoriously oppressive Habsburg officials) are thrown completely in the shade. Or again, from his notes on a conversation with Alexander in 1923: Je pourrais pleurer de désillusionné. Cul-de-sac. Couronne la seule sortie. Soon he lost hope even of the Crown. The year 1925 contains notes for another conversation with the King, and a memorandum addressed to him; but the conversation never took place and the memorandum was never sent. Seton-Watson worked, at first, for Italo-Yugoslav agreement on the Adriatic; then to protect Serbia's name in the war-guilt controversy; then to dissuade the Yugoslav government from excessive ambitions in Albania; then to warn Alexander against surrounding himself with Pasic's clique. But his reactions to the three great assassinations of Yugoslav history—Franz Ferdinand, Stjepan Radic and Alexander himself—mark the stages of his detachment. The first was a turning-point in his life. "The second, in 1928, left him 'atéré' (sic) for a few days, then resolved to go to Yugoslavia to see for himself; dissuaded from this on the ground that his presence would be inopportune, he wrote a few months later to Lupa-Vukic that he was inclined to leave Serbia and Croatia to stew in their own juice. I think they are both mad, and can not see beyond the end of their noses." The death in 1934 of Alexander, whose dictatorial rule after 1929 Seton-Watson had attacked in public and in private letters to Neville Chamberlain, the British Minister in Belgrade, passes almost unnoticed in the *Correspondence*, although he readily defended Yugoslavia against Italy for the crime lay.

When, in 1929, the University of Belgrade conferred an honorary doctorate on Seton-Watson, he felt unable to accept it in the absence of Serb chauvinism surrounding the trial of Radic's assassin. It was another seven years before he set foot in Yugoslavia again. Perception of mail had become a problem, and much of his correspondence during the period is with émigré figures, such as Svetozar Pribicevic (whom Seton-Watson had blamed severely for the centralist features of the regime, but whom he helped in opposition to the Royal dictatorship) and August Kosutic (vice-president of the League of South Slav Peasants Party, res. Vienna). By 1936, in response to urgent invitations from friends of various political persuasions, Seton-Watson sought it worthwhile again to visit the country, to see whether the Regency had anything positive to offer. He returned with the impression that the situation was more favourable than at any time since the war, and wrote a long memorandum based on his conversations with the Regent, the Prime Minister Stojadinovic and other influential people, urging a compromise between Serbs and Croats on a federal basis. Prince Paul and Sir Orme Sargent, to each of whom he sent a copy, returned with the government by accepting a Serb army; Madek replied, however, that Seton-Watson might have felt that his influence in the Serbo-Croat Spozrazum came at a price. Seton-Watson was naturally welcomed, although short of his hopes for full reconstruction.

There are moments of comedy in these volumes. There is H. A. L. Fisher, president of the Board of Education and apostle of liberalism, persuaded by Seton-Watson that the Treaty of London was unjust and wondering what could be offered to Italy in recompense for its revision: "Cyprus?" There is Svetolik Jakšic, a disreputable Serb journalist in Geneva, apologetic with fury at Seton-Watson's attack on him in *The New Europe*: "Vous êtes un maqueriau [sic] . . . soit d'origine, soit par votre véritable profession. . . . Je pisse sur les écritures des gens ayant une morale pareille à la votre." Or Sir Eyre Crowe, commenting tartly on a suggestion in 1920 that the Foreign Secretary might find time to see Trumbic: "Mr Seton-Watson might leave this to Lord Curzon." Or Seton-Watson's picture of Edith Durham (a former supporter of the Serbs, turned Albanophile) in 1925, "warning Albanian work, giving lectures on what she calls 'Serbian Vermin'."

In all this, Seton-Watson's personality comes through: serious, valiant for truth, persuasive and persuadable, compassionate, a foul-weather friend. The full story of his—and of his wife's—unending humanitarian work for the Yugoslav people over more than thirty years can be told. As a historian he earned the reputation, recorded by Rebecca West, that he was "never wrong . . . in himself a standard for his detachment." He himself liked to quote Joseph de Maistre: "Je continuais toujours à dire ce qui me paraît bon et juste sans me gêner le moins du monde: c'est par là que je vaux si je vaux quelque chose." This was indeed his guiding star.

The edition itself is excellently done, especially the first volume. Apart from one or two references promised in the text but not to be found in the section of notes, the reader is given just what he needs by way of supplementary information to make the letters fully comprehensible. This is rather less true of the second volume, where there are a number of obscurities unilluminated (how many will know "mit der 'Prva Hrvatska' geschicht [sic] 1st" in a letter of 1932?). And the index, confined to names of persons, unfortunately does not subdivide the entries so that, for instance, the entry for Svetozar Pribicevic consists of ten rows of figures referring to no less than 107 pages. But these are small points. The important thing is that the letters have been quite original languages (English, French, German, Italian and Serbo-Croat); there is a register of documents summarizing the texts—those in Serbo-Croat most fully—with dates and bibliographical details; and the two volumes have been quite admirably printed and produced in Zagreb. The whole is a noteworthy piece of scholarship by the brothers Seton-Watson and their four distinguished Yugoslav colleagues on an editorial board. It will be a necessary source-book for all who work on the Yugoslav movement before 1918 and the British involvement in it, while students of the inter-war period will find important sidelights on the regime and opposition on and Anglo-Yugoslav relations.

When Florence Farnborough's edited diaries of her years in Russia were published in 1974, one reviewer expressed the hope that her photographs would be collected together into a book. *Russian Album 1908-1918*, photographs with an accompanying text by Florence Farnborough, is that book (366pp, with 170 illustrations. Michael Russell, £7.50). Edited and introduced by John Jolliffe, it is divided into four parts. First, there are the charming photographs of Russia at Peace 1908-1914: a Russian party, a Russian soldier, a Russian woman, a Russian child, a Russian village, a Russian town, a Russian city, a Russian country, a Russian sea, a Russian sky, a Russian sun, a Russian moon, a Russian star, a Russian planet, a Russian galaxy, a Russian universe.

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to be appointed as soon as possible. To be responsible for the organisation and administration of the College Library. (Student roll: 1,500 full-time and 4,500 part-time day and evening students.) Applicants should be professionally qualified and have had relevant experience. (Previous applicants will be reconsidered and need not re-apply.) Salary: N.J.C. Scale—AP4 (points 24-27), £4,644-£5,087.

Further particulars and application forms from the Principal (Ext. 51), SOUTHEND COLLEGE OF TECHNOLOGY, Carnarvon Road, Southend-on-Sea, Essex S82 8LS. Tel: (0702) 353931.



Doncaster Metropolitan Institute of Higher Education

Institute Librarian and Head of Learning Resources

Applications are invited for appointment to the post of Institute Librarian and Head of Learning Resources. The person appointed will be expected to coordinate, control and develop the Library and Educational Technology Services as major learning resources for this Group 9 institution. He/she will be centrally involved in teaching, curriculum development and research activities, and will represent the Institute in its dealings with external bodies. Applicants should have qualifications and experience appropriate to this senior post and preferably in further/higher education. Although a library qualification coupled with an interest and experience in non-book resources would be appropriate, applications from persons with other relevant experience and background will be considered.

Salary: Burnham FE Head of Department Grade IV, £8,655 to £9,072 plus E22. Application forms and further particulars are available from the Clerk to the Governors, Doncaster Metropolitan Institute of Higher Education, Waterdale, Doncaster DN1 5EX. Closing date 14 days from appearance of this advertisement.

District Schools and Children's Librarian

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Applications are invited from Chartered Librarians for the above post. He/she will be responsible for the provision of books and information to children and schools within the District. Additionally, in liaison with the Headquarters Schools and Children's Service staff he/she will be responsible for book exchange to all schools in the district, advisory or consultative visits to all schools in the district, project collections and request loans.

Application forms and further details can be obtained from the Personnel Officer, County Hall, George Row, Northampton, telephone Northampton 34533, extension 6237, to be returned by 14th January, 1980.

Northamptonshire Libraries

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£5,125-£9,087 p.a. Applications are invited from Chartered Librarians with relevant experience in the organisation and management of a large public library system. Candidates should have a postgraduate qualification in Library Studies or equivalent, and a minimum of 5 years' experience in a similar post. Home-movers' allowance up to £1,250 payable and temporary lodgings allowance in appropriate cases. Further details and application forms, returnable by the 28th January, 1980, may be obtained from the Director of Personnel and Management Services, P.O. Box 28, Municipal Buildings, Dale Street, Liverpool, L69 2DB. Tel: 051 222 3911, ext. 705.

PLYMOUTH POLYTECHNIC LEARNING RESOURCES CENTRE

CHIEF CATALOGUER

Salary: £5,721-£6,090 To co-ordinate cataloguing, classification and indexing and to participate in the development of an automated cataloguing system. A graduate is required for this new post with a professional library qualification and appropriate academic library experience, preferably working with an automated system.

ASSISTANT LIBRARIAN

Salary: £4,080-£5,087 To assist in the further development of subject specialist services in technology including cataloguing and classification, book selection, enquiry services, liaison. Candidates must be graduates with a professional library qualification, preferably with appropriate experience. Application forms for the above posts to be returned by Friday, 18th January, 1980, can be obtained with further particulars from the Personnel Officer, Plymouth Polytechnic, Drake Circus, Plymouth PL4 8AA.

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CONTACT: MARIE CORBETT 01-837 1234 Ext. 437



The election of the Czech dissident Jiri Pelikan to the European Parliament, as celebrated by Giorgio Forattini, whose mordant, trenchant, pungent visual comment on current affairs appear regularly in *La Repubblica*, *L'Espresso* and other leading Italian papers. A new collection of Forattini's drawings, *Libris*, which has just been published by Mondadori in their series *Biblioteca Umanistica* (Milan: Arnoldo Mondadori, £5.50) not only confirms Forattini's standing as one of the foremost European cartoonists of his generation but also